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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

Educational Number
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AN OLD MAN'S THOUGHT OF SCHOOL.

An old man's thought of school,
An old man gathering youthful memories and blooms
that youth itself cannot.

Now only do I know you,
O fair auroral skies—O morning dew upon the grass!

And these I see, these sparkling eyes,
These stores of mystic meaning, these young lives,
Building, equipping like a fleet of ships, immortal
ships,
Soon to sail out over the measureless seas,
On the soul's voyage.

Only a lot of boys and girls?
Only the tiresome spelling, writing, ciphering classes?
Only a public school?

Ah, more, infinitely more;
(As George Fox rais'd his warning cry, "Is it this
pile of brick and mortar, these dead floors, win-
dows, rails, you call the church?
Why, this is not a church at all—the church is living,
ever living souls.")

And you, America,
Cast you the real reckoning for your present?
The lights and shadows of your future, good or evil?
To girlhood, boyhood look, the teacher and the school.

—For the inauguration of a public school, Camden, N. J., 1874.—Walt Whitman.

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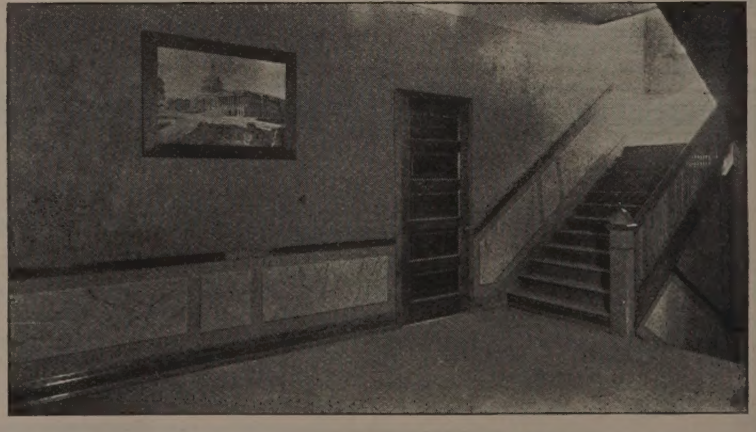
INTERIOR OF CONSOLIDATED SCHOOL.



INTERIOR OF CONSOLIDATED SCHOOL.

"Over sixty country schools in Winnebago county are paying a higher per capita tax than does the consolidated school at Seward * * * Last year's tuition paid by country people is more than enough to pay half the expense of a consolidated school building and site as at Seward."—From last report of Supt. O. J. Kern. See page 509.

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII THURSDAY, AUGUST 30, 1906 NUMBER 27

Work while you have light, especially while you have the light of morning. . . . There is no solemnity so deep to a rightly thinking creature as that of dawn. Every day of your early life is ordaining irrevocably, for good or evil, the custom and practice of your soul; ordaining either sacred customs of dear and lovely recurrence, or trenching deeper and deeper the furrows for seed of sorrow.

—Ruskin.

Our readers will miss some departments this week, but will find an unusual wealth of interest to justify the change. The regular installment of "Mother Bickerdyke as I Knew Her" will appear next issue.

The opening week of the school year is a good time for teachers, superintendents and parents to ask, "How did you spend your vacation?" Let the result be carefully noted. Has the vacation added to the thoughtfulness, to the eagerness, to the joy of life, or has it contributed to the recklessness, the lawlessness, the impatience with restraint, which makes the opening weeks a painful season to pupil and teacher?

Probably there are no two men in this country who have contributed more largely to provide for the country child the same standard of education that is available for his city cousin, than the two who contribute to this number of UNITY, Prof. F. A. Cotton, State Superintendent of Indiana, and Prof. O. J. Kern, Superintendent of Winnebago County, Illinois. Their articles will be read with interest, as well as the others, including the ones by Prof. Blaisdell and Dr. Burrill. which contrast in some measure the Christian college and the "non-religious state university."

In issuing an Educational Number UNITY is not merely loyal to its own convictions of the paramount importance of an adequate education, but is deeply sensible of the value of a careful presentation and discussion of the varied problems in both city and country schools. Through the generous kindness of our friends, to whom we acknowledge great obligation, UNITY is able to present in this issue, spite of its limitations, a very accurate outline of the educational problems. These columns will always be open to the intelligent discussion of such problems and we hope will be of some assistance in their solution.

President Roosevelt is capable of disappointing drops as he is of refreshing lifts. He took one of these drops when in a recent letter to Watson, of Indiana, he argued for the perpetuation of the republican party on the score of what it has recently accomplished in the way of reform legislation, in defiance to the fact that no one of these reforms represented party issues; they did not even enlist the support of partisan leaders. Every one of them was obtained in spite of those high in the confidences of the party. No one knows better than the President himself of how many times he had to beard the republican lion in his den in order to make his point. Years ago Thomas Carlyle in his impatience said, "When a man begins to talk of esthetics and antiquities there is not much hope for him." Today it may well be said that when a man begins to appeal to party traditions and party loyalties there is not much hope for him in the way of constructive and progressive statesmanship.

The "dollar subscription scheme" for a campaign fund ought to be considered otherwise than in the light of a joke. It suggests a fund that can be counted at the outset and consequently accounted for at the close. Is the American public so stolid and stupid that it must needs be bombarded from platform, through the press and through the mail before it can become intelligent concerning pressing issues? The fact that much of this campaigning is done, not in the interest of ideas, but in the interest of individuals, suggests the retrenchments that might be made without a sacrifice of patriotism or intelligence. The present strain in Illinois, Wisconsin and Iowa is not between republican and democrat, but between republican and republican and democrat and democrat. May we not hope for the time when the insolence of a man who goes up and down the community begging for votes for himself will be recognized? Public sentiment must eventually exclaim, "Out on you, you office seeker! Wait until you are invited, and then modestly take the lower seat until the Master of the feast—the Public—will ask you to come up higher."

A correspondent asks for an opinion concerning the value of dancing as a school adjunct for children of grammar grades. Clearly, to our mind, there is need of dividing the question. Group or gymnastic dancing —anything that will unite rhythm of motion with rhythm of sound is obviously developing the body, mind and heart, and this has been successfully attained, under wise direction, at the University School of Education in Chicago and many other places without in any way forcing the sex consciousness and precipitating "society airs" and grown-up accomplishments upon little children whose development is greatly interfered with by such premature awakening. But, to our mind, the "society dance," where little children are taught to pair off and to put on the airs of the ball room, affecting the manners of grown up people, is unquestionably vicious in its results. It is forcing the rosebud with hot water if not opening it with a penknife. It brushes the bloom off of childhood, awakening self-conscious and premature gallantries and flirtations which will precipitate anxieties, heartaches, ambitions and pleasures for which the tender spirit is not prepared and from which it should be religiously guarded. The fact that the little children are to be put through this social forcing process only in select company and under "nice" conditions makes it all the more dangerous. The gay colored sash of the little miss and the jaunty make-up of the little master make pert the life that should be beautifully sheathed in the obscurity that becomes childhood. The mother who is troubled because her little boy or

girl is bashful and dislikes the publicity of the dancing school should cease her troubling and thank the Lord that the little spirit is so safely protected. When the pairing time comes grace, gallantry and at last confidence will surely come. Meanwhile it becomes the wise pedagogue not to confound this dress parade and juvenile flirtation with the gymnastic, poetic and refining joys of lyric motion attained in group dancing, wisely administered as a regular school exercise in school hours, with a social function out of school hours and out of school dress. The former is cultivating; the latter, distinctly opposed to that prolongation of infancy which John Fiske declared the condition of progress.

In the death of Albert G. Lane Chicago has not only lost a faithful educator, her best known and best beloved school master, but an exemplary citizen. For forty-seven years he was intimately connected in one way or another with the educational system of Chicago. Graduating in the first classes of the old Central High School in 1858, he immediately entered the public school service. As principal, superintendent, director, all the way up and down the line, he has faithfully administered his high trusts. In the early days when he was young, ambitious but poor, the bank in which was deposited the county school funds during his superintendency, "broke." To the surprise of everyone, to the disgust of many sagacious business men who resented the standard, Mr. Lane replaced the whole thirty-two thousand dollars out of his meager salary and small patrimony. This was typical of Albert G. Lane all the way through; a man too good to be great, too just to be eminent in any one direction, too well balanced to be conspicuous. But these qualities were discovered by his fellow teachers throughout the nation. He was trusted and beloved by the fraternity everywhere. The ministry of Albert G. Lane in and through the public schools of the city of Chicago for nearly fifty years is one in comparison with which most of the ecclesiastical achievements in America in the interest of morals and religion grow pale and insignificant.

The political spellbinder is again abroad in the land. The storm center of political agitation seems to be shifting from ante-election days to ante-primary election days. In Wisconsin as in Illinois the people are being "appealed" to vociferously in the interest of different candidates and factions in the same party. Illinois has already passed this critical period without reflecting much credit upon itself. Wisconsin is still in the toils of the struggle. Here the hot question among republicans is whether the good-natured, honest but confessedly unqualified, in many respects, present incumbent, Davidson, be allowed to retain his place because it "is his right to," or whether the forceful, aggressive, radical leader of reform, Lenroot, be asked to step in and hold the state on the advance line and as opportunity offers to throw its banners still further forward. Senator La Follette has thrown himself vigorously into the campaign for Mr. Lenroot, speaking three or four times a day in the hottest days of August, while Governor Davidson and others are carrying on an automobile campaign in the interest of "let well enough alone" and "let us have peace." Many of the friends of Senator La Follette regret his "interference"; think it a pity that he should "butt in." But this "interference," which carries great issues directly to the people, asking them to rally around them once more, seems to us to be a benign one; it has a high educational value and is not to be compared with that malignant interference of federal or other functionaries in the back rooms of committees where "slates are fixed," "pipes laid" and "wires pulled" in the interest of schemes by scheming men. To our mind, La Follette's epigram is final—"The best man is none too good for a place of trust." While the dictum of one of the campaigners on the other side, who follows in the wake of Senator La Follette, that "The people owe it to Governor Davidson to give him another chance; he has a right to it and Lenroot must wait his turn," seems to us to represent the most pernicious of political doctrines, to wit: that an office is a gift rather than a task; a favor to be granted rather than a service to be demanded. Wisconsin owes a governorship to no man. Let us hope that there are a few men in the state upon whom the responsibility may be laid without disappointment. There is an anticipated betrayal of trust in the demand for an office.

Delinquent Parents

Millions of American children are this week looking up their books, finding their slates and straps, that they may be ready when the school bell rings. Thousands of janitors are busy cleaning up and cleaning out. Tens of thousands of school teachers are girding themselves for a new attempt on old material or for old attempts on new material. School boards are anxious. Alas! for the principals, superintendents, managers and proprietors of schools whose list of teachers is not yet complete.

It is fitting that the journals of the country should take note of this great educational rally, and so our exchange table is made attractive with "Educational Numbers" whose pages are burdened with school master and school ma'am problems.

It is fitting that UNITY should come into this pedagogical line and offer its humble contribution to the problems of the school room.

Much has been said first and last about "delinquent pupils" and not a little about "delinquent teachers," but too little has been said about "delinquent parents." We recently asked a wise and successful teacher who has rendered long and eminent service in public and in private schools on progressive lines to shape an argument for this number of UNITY in the interest of private schools, upholding or otherwise. Her answer came promptly, "I could easily shape a convincing argument on the part of the parent, but it would be hard to make an argument for private schools on behalf of the teacher. I have vowed that no daughter of mine should ever teach in a private school. The task is so difficult; the expectations are so exacting; there are so many foolish parents who turn to the private schools as a last resort, expecting them to piece out their incompetency and to give their children the discipline and the training which in the nature of things belonged to the parent to do."

"Foolish parents!" How many there are of them! And, unfortunately, these parents are not confined to those who live in the alley and abide in the humble cottages of the laborer. They are not limited to the unlettered, but, as every student of society knows, they dwell in great numbers in the favored homes of the rich; many of them boast of college diplomas and are themselves ornaments or pillars of organizations that are busy in bettering society. It is pitiable to find how many "accomplished" mothers expect to buy that good sense, that directing hand, that disciplining will so necessary to "Johnny" or to "Kitty," but which they confess they are unable to furnish.

No school, private or public, can substitute common sense on the part of father or mother. Neither is there any school that can give the discipline of self-denial to children of indulgent parents. No smartness of method, no pedagogical dexterity, can make up for willfulness in the home, silly pride in the mother and criminal indifference on the part of the father. The normal life of the school child must perforce be a life of simple habits, plain dress, wholesome diet, regular hours; a life shielded from social displays and sweetmeat panderings, whether they be peppermints for the stomach or the more dangerous "taffy" for the spirit, but these things, if secured in wholesome quantities, must be obtained in the home or nowhere.

There are cases, unfortunately many cases, of society children unwholesomely environed, either physically or spiritually; children of shattered homes, of quarreling parents, the heirs of the unholy entailments of divorce courts, who need the protecting care of home schools, who are to be blessed immeasurably by the love and wisdom of brevet mothers, who for the most part are maiden teachers, but such a necessity is itself an arraignment or a confession. Alas for the favored home which must needs send the children away for better privileges! Alas for the mother who is so busy with the social and cultural interests of herself and the community that she must needs send her child away in order to get "good advantages!" Alas for the community that is so neglectful of its public school responsibilities that these same schools are confessedly an inadequate and unfit place for the children of the most intelligent. George Eliot has said that "that religion cannot save sinners that does not satisfy saints." So it may be well said that that public school that is not fit for the child of the college graduate and the capitalist is not fit for the child of the blacksmith or of the woman at the loom.

Not until these favored citizens bend themselves to the high task of making their local public schools good enough for their children will their children have the best privileges their parents can hope for them, for democracy is not a thing to be put on as a garment, but something to be acquired by assimilation and absorption, like the blush of health on the cheek and the ringing voice in the throat.

Private schools as experimental stations in pedagogy, as provisional havens for the abnormal, whether in mind or body, who are unable to hold their place in the longer line of the public school, are, for the time being, a benign necessity and should carry untold blessings to thousands of those unfortunate children of the fortunate, but parents should resort to them with regret or humility. But when they do, as often they should, let them remember that no private school can justify the delinquency of parents. The teacher in the private school still needs the coöperation and support of the mother and father in exactly the same direction as the public school teacher does. Here as there they must help hold the child to the higher discipline of plain eating, plain dressing, and plain study, not social promotions, but for the growth of the soul.

Alas, so many teachers will echo the phrase of the thoughtful teacher quoted at the beginning of this editorial—"foolish parents!" whose love is indulgent rather than directing; whose kindness is yielding rather than upholding and upbuilding.

We dedicate this Educational Number of UNITY to the exposition and, if possible, to the education of "delinquent parents."

A TEACHER'S CREED.

I BELIEVE IN BOYS AND GIRLS, THE MEN AND WOMEN OF A GREAT TOMORROW; THAT WHATSOEVER THE BOY SOWETH THE MAN SHALL REAP. I BELIEVE IN THE CURSE OF IGNORANCE, IN THE EFFICACY OF SCHOOLS, IN THE DIGNITY OF TEACHING, AND THE JOY OF SERVING ANOTHER. I BELIEVE IN WISDOM AS REVEALED IN HUMAN LIVES AS WELL AS IN THE PAGES OF A PRINTED BOOK; IN LESSONS TAUGHT NOT SO MUCH BY PRECEPT AS BY EXAMPLE; IN ABILITY TO WORK WITH THE HANDS AS WELL AS TO THINK WITH THE HEAD; IN EVERYTHING THAT MAKES LIFE LARGE AND LOVELY. I BELIEVE IN BEAUTY IN THE SCHOOL-ROOM, IN THE HOME, IN DAILY LIFE AND OUT-OF-DOORS. I BELIEVE IN LAUGHTER, IN LOVE, IN ALL IDEALS AND DISTANT HOPES THAT LURE US ON. I BELIEVE THAT EVERY HOUR OF EVERY DAY WE RECEIVE A JUST REWARD FOR ALL WE ARE AND ALL WE DO. I BELIEVE IN THE PRESENT AND ITS OPPORTUNITIES, IN THE FUTURE AND ITS PROMISES, AND IN THE DIVINE JOY OF LIVING: AMEN.

Edwin Osgood Grover.

THE CHRISTIAN COLLEGE.

It is very easy to assume the name. The trade-mark is not registered and suits for infringement are not likely, for there is no immediate court of appeal. Indeed the name in some form is an essential part of the outfit of any educational craft which sails the seas of the higher learning. So completely has the Galilean conquered the world of the wise, even though they were the last of the company of the called. No one of us would venture to send a son to a college which allowed itself to be called unchristian. Such an institution would have small patronage. The gathered force of the nineteen centuries has driven us to it. If we hope to succeed we must wear the name.

But it is harder to deserve the name. That is a great enterprise. It takes a clear eye, a strong hand at the helm, a noble heart. It is not a matter of the catalog; it is a matter of the men behind the catalog. The tides of selfishness, of falsehood, of moral unconcern sweep the breakwaters of the harbors of thinking as easily as the harbors of commerce. "Christian college" can be as hollow a phrase as "Christian civilization" sometimes is. It is a great ideal; the fact that there is so much counterfeit of it is the very assurance of its worth. It is a great ideal; therefore only a company of noble men can realize it and so deserve the name—and that only with a certain far-off reverence. It is a great baptism to be baptized with, and he claims it least truly who claims it most easily.

A Christian college is compelled by a certain spirit. This spirit is dominant in the administration of the college. More important it is dominant among the "fellows who are there." It makes the rules of the college, but more, it makes the code of the unwritten laws; it creates the self-chosen habits of the college body and the subtle chemistry of that spirit is the ozone of the athletic field, the chapel and the class room. The Christian college is a world of such a spirit or it is nothing. With Jesus, it holds that it is the men of this spirit who really worship the Father.

It is not that the college is pledged to defend a certain system of thought. It is not that it is a lawyer retained in the interests of a certain sect. Christianity is not such ex parte council. A Christian college is no mere make-weight in the world of truth. Denominationalism is not synonomous with Christianity, and many a denominational college bears little likeness to a Christian college. For Christianity does not consist in carrying a brief for some ism. Jesus did not. It is the manifestation of a certain attitude to life; it is the incarnation of a certain spirit in a company of thinking men and women.

The Christian college, because it is of the Christian spirit, demands reverence for the past. It insists that it is God's past. So it bids men seek the old writings, for they are valid testimony. History is a program and a process, the mani-

CHAPEL OF BELOIT COLLEGE, BELOIT, WIS., BUILT 1892.

festation of eternal laws. Behind that history and within it is the movement of God, and this experience of the race lamps the lands of the future. The costly struggles of great souls are the priceless heritage into which we have entered. In view of this mighty movement of preparation the spirit of childlikeness, of reverence and of worship find their natural home. The glee of the iconoclast is afar. The undevout student is the unchristian student.

But the Christian college stands nevertheless for the right and the obligation of the individual. To do less would belie its birthright. At a man's own sight of God he must leave father and mother. He must put *his* hand to the plow and under *his* God run the forward furrow. The college insists therefore that every man within its range must be his own true self without fear or favor. It demands that every man should have his personal vision, that it should be a real experience and that he should abandon all to follow it. He must be absolutely and completely willing that the old etiquette should bury its own dead, so his own personal life gets through travail into birth, and so the sense of reverence for the past must be subdued to the consecration of himself in his own search for the grail. There must be red blood; there must be stamina; there must be no counting of noses. There must be the fearlessness of the prophetic consciousness; there must be the assertions of a man.

The Christian college is a college which is absolutely subdued by the spirit of truth. It has unmasked itself of the deception that its particular view of truth is better than the truth itself. Hence it would scorn to ask any quarter for its own theories, for it has no desire for vindication at the expense of truth. It simply seeks the facts. With Jesus it holds that the way of truth is the way of light, of freedom, of life. It has therefore no such concept as the phrase "destructive truth," for its very contention is that truth is of the nature of the construction. It welcomes to itself with gladness all the servants of truth, whether under fair or slandered names—science, philosophy, research. It loves the stories of Bruno, of Galileo, of Columbus, of Beecher. It only demands also that spirit of eternal patience which belongs to the scholar and insists that a man's creed should not simply mark the point at which he grew tired of thinking.

Finally and inclusively the Christian college insists that all the life of thought should eventuate in the life of service. It holds that the devoted will is the doorway of the true insight. But it insists on it by illustrating it. Its habit is the daily life of good citizenship within this little world of letters. The noise of the great world's cry rings over the campus. The rap of the poor and diseased is welcomed at the door of the economist and the vacant stare of the ignorant saddens the heart of the philosopher. And all this breeds shame for the unconcerned life and a quiet manly liking for the chance to help in lifting. So that some time before the four years are over the manhood within the boy comes into its own and he writes it down in simple, straight words that he will not die until he has invested his best.

In a word the Christian college is the place where a whole man rounds into greatness and enlistment.

If I had a boy I would look for such a college and when I had found it I would pay the price. JAMES A. BLAISDELL.

Beloit College.

THE METHOD OF RELIGIOUS EDUCATION.

BY PROF. IRVING KING, PH. D., UNIVERSITY OF MICHIGAN.

The problem of religious education is a problem in a good many senses that the practical Christian worker is only beginning to realize. For example, it is still an open question as to how far, if at all, there can be a conscious education in religious matters in the same sense in which there can be an education in history or in mathematics. Even if the cases are analogous, does it necessarily follow, owing to the circumstances involved, that the procedure of one is adapted to the other? The little that has thus far been attempted in any systematic way in religious educational method has been chiefly an attempt to adapt the pedagogy of the public schools to the teaching of the Bible. The assumption, of course, has been that this in one way or another is synonymous with religious education. But even granted that the chief problem is one of teaching the Bible, it does not necessarily follow that the pedagogy of arithmetic and grammar apply to it. But, whatever the conclusion may be as to this, it will scarcely be doubted that there has been no careful thinking out of the matter from the religious side, but rather an attempt to fit on to it a system developed with reference to public education. This can be proper only in case the objects in view are closely analogous. If there is much difference, such a procedure can only blind us to the peculiar characteristics of the process in which we are immediately concerned.

For one thing this dominance of the current pedagogy of the public schools tends to make us think of education as primarily a process of imparting and acquiring knowledge. Pedagogical science is pretty largely a system of more or less elaborate schemes for conveying to the innocent and unsuspecting child the largest amount of information with the least expenditure of time and effort. There is plenty of recognition on the part of teachers that a true education means more than this, but education in the larger sense is such a complex affair that it is not easily reduced to a pedagogical system. On this account, theory has conveniently held itself to that small portion of the process which has to do with the acquisition of knowledge.

Let us see, first of all, how education in general may be most properly conceived, the elements entering into it, the objects toward which it is directed. Perhaps we can thus get a truer conception of method in religious education. We may say that it has to do, primarily, with the development of power or efficiency in the individual. Such a statement is, of course, too abstract to mean much and is therefore susceptible of a variety of interpretations, but it may be most simply conceived as follows: On the one side is the child, a plastic, unformed creature, with no definite abilities, but with many capacities. One the other side is the complex social order into which the child is born. A social order in which people are engaged in all sorts of complicated activities, are appealed to by remote ends, and are moved by many and diverse values of which he has not the slightest comprehension. He is summarily introduced, in short, into a system of activities, values and ends, to which he must by some means get adjusted. This he could never accomplish were he not also born with an impulse to reach out into this complex world. As he reacts upon the world in which he finds himself, the chaos of his new life gradually acquires some of the order of his environment. He learns many facts, acquires many habits, and dispositions, gains the ability to react skillfully in many ways, learns to put certain values on things he sees, and feels, and, in fact, becomes, little by little, an organized center of character, from which the world is seen in a certain light, or from a certain perspective. He is thus an individual with a point of view which must be taken into account in all dealings with him. He has his likes and dislikes, his idiosyncrasies, his moods, his appreciations; everything in his world gradually acquires a certain color or value. In a far greater degree than we usually realize his world is one of values and appreciations rather than of cold scientific facts.

Now, as has already been said, educators in general have gone on the assumption that the child's world is, or at least ought to be, one of fact and knowledge, rather than of activities, values, and appreciations. He conceives the child as confronted with a mass of facts to be learned, rather than with emotional values to be realized. He has ignored the emotional, instinctive and impulsive side of development, and consequently they take care of themselves. This, however, has not prevented their forming important elements in the child's development to maturity.

We have mentioned these things to make it clearer that the educative process is much broader than the school, or any formal instruction. Everything that helps bring some order out of the buzzing, wriggling chaos of infancy is an educative agency. The influences thus active are infinitely complex and subtle, and, in their action, are largely unconscious.

It is important that we begin with this larger conception of education in dealing with the religious educational problem. We are all pretty well agreed that religion is more than mere knowledge, more than mere belief in a creed, more than the mere holding in memory of moral and spiritual precepts. We hear often enough that religion is a *life*. If this is really true, religious education can attain its end only by taking into account much more than formal instruction in so-called religious information.

This leads us to the necessity of defining more clearly to ourselves the end, or aim, of religious training. If I say that it is the development of the religious attitude or religious mind you will not think I am saying anything particularly illuminating, but I can think of no better word than this. As we grow, our strands of heredity, of instinct and of impulse are organized into various dispositions, or attitudes. These attitudes are the background of character from which our acts proceed. They determine the nature of our acts, they are the prevailing influences that make one motive interest us rather than another. These attitudes determine our daily acts of will far more than do our ideas, though the ideas, to be sure, contribute their mite to the formation of the attitude. Now the religious attitude represents a certain conformation of character, and if anything is certain it is that this attitude is a product of many influences, acts, experiences, and examples, and that it is the result of years and not of an hour or week of sporadic enthusiasm. *I hold that the prime prerequisite of a successful religious education in the church is that, in some way or other, parents at large be made to realize how complex the forces are which enter into the product and how they can be in some measure intelligently controlled.*

The necessity for general teaching along this line is the more evident when we reflect how commonly the religious education is conceived as mere preparation for some emotional experience, such as conversion. A religious development may have its experiences, its periods of enlightenment, of sudden coming to consciousness of new light, but it is infinitely more than this. When Jesus said, "Ye must be born again," he was talking to a mature man, and it is verily true that for such an one, with the habits and dispositions of years, to change about would be almost literally a new birth. Did Jesus say that a little child must be born again before it could see the kingdom of God? Nay, for the kingdom of heaven is composed of such as they; the condition of entering it cannot be better described than in terms of the childlike spirit.

An experience, so-called, without the background of attitude, disposition and habit which has gradually accumulated by living and moving about in a religious atmosphere is a pretty evanescent affair. The annals of revivalism in the United States, from the time of Jonathan Edwards to the present, prove conclusively that the church is not permanently strengthened or benefited by those gathered in by such methods. The church which depends upon them is blind to the essential nature of the religious life. It does not take years of nurture in religious things to make a person susceptible to the appeal of the revivalist. The records left by some of the most stirring evangelists of the eighteenth and nineteenth centuries show that the ones *most* susceptible to such tactics are often those who show by their subsequent careers that they have had not the slightest comprehension of a real religious change. There can be no more fatal mistake than that of confounding susceptibility to the strongly emotional appeals of the evangelist with the religious attitude which is the objective point of religious education. Let every parent and religious teacher, then, disabuse his mind of the notion that a religious education is simply a means of hammering at a stubborn and recalcitrant will, to bend it or dispose it to the reception of a divine gift. And, we may say in passing, that it is no more the development of some instinct or faculty, which we have to start with. It is first and last a construction, due to the fact that we live in a human atmosphere that has its religious quality. The unformed child, as he reaches out into this atmosphere and breathes it, becomes conformed unto it, is organized with the values and ideals which it contains. If he grows up in an atmosphere deficient in religious values he is correspondingly deficient in them himself.

The religious attitude may be conceived after the manner of that peculiar quality which gives value to the violin of an old master. The fine old instrument may not be outwardly

different from a cheap one of modern make. The color and the parts may be the same. There is no attachment, which added to a cheap violin, will transform it into one of the olden treasures. There is rather some subtle difference in the seasoning of the wood; perhaps even the molecules have acquired some peculiar conformation through continued vibration in response to the master's stroke. So the religious mind is not a different mind or a superadded mind, but rather the mind of ordinary life with a certain texture, a certain seasoning, a certain conformation of its atoms of character. The million subtle forces which go to determine this conformation are the forces of religious education.

It often occurs, when some new step is to be taken in the industrial or commercial world, that it is accomplished, not through the introduction of some new agency, but by more carefully utilizing that which before had been allowed to act in a chance or haphazard manner. The improvements wrought in so many varieties of plants, flowers and fruits by the great horticulturist, Burbank, have been accomplished largely by his giving more patient and concentrated attention to agencies that had hitherto acted in a chance manner. It is worth while for those interested in a more effective religious education to reflect upon this fact. Are there any instinctive traits of the growing child which might contribute more largely than at present to the formation of efficient character? It is practically certain that no education can create traits and characteristics in the child; it can only utilize what is already there. Hence, a great problem, which should be ever-present in the minds of teachers and parents, is, are the original traits and capacities of the child being used to the best advantage; are they contributing all they should to the formation of his character? There is no question but that such qualities as personal initiative, energy, constructive ability, power in leadership, and power to coöperate with others are of the very highest importance to success in adult life. It is also certain that these qualities rest upon original or instinctive tendencies, which are present in greater or less degree in most children, but which ordinary public education makes small effort to develop. On the playground these qualities are clearly in evidence, but the teacher does not avail himself of them in any systematic way. Can we doubt, however, but that vastly more would be accomplished if these innate qualities could in some way be turned to account? As it is, they have only the haphazard exercise of the playground and the street. Even thus, many an eminent man can trace his success in life to the chance development of these traits in his school-day sports. Was it not Wellington who said that the battle of Waterloo was first won on the playgrounds of Rugby?

Now, since the religious character is not a separate sort of character, one that can be developed in independence of the rest of the personality, but is rather the personality as a whole in its most adequate development, it surely follows that these qualities which count so much toward success in life, are of the most vital importance in the development of the best type of religious character. A clear and active realization of this fact would produce a stronger type of Christian manhood and womanhood than the church at present possesses.

What we wish to press upon the reader's attention is that the chief and all-important elements that go to the formation of religious life are practically left out of account in the conception and practice of religious education, as held by most people. Can this broader view of the process of religious growth and the elements entering into it be effectively brought home to our church-membership as a whole? If not, I have small hope for the future. The task is by no means an easy one, but it is worth the effort. Those who can present such matters to the people, must make a study of them, and of ways to helpfully instruct those who have the training of children in their charge. In this paper are outlined only a tithe of what should claim the attention of the religious teacher. It is not claimed that even the most important phases of the problem have been presented. Our lack of knowledge regarding the whole subject is pitiable. It is so much easier to let the more difficult side of education take care of itself and content ourselves with a little formal instruction in the Bible and morals, and then try to undo the results of our negligence, the child's bad habits, indefinite ideals and ill-organized dispositions, by putting him through some emotional experience in adolescence, the results of which are transient in proportion as our work has been faulty.

This question of religious education must be faced very directly by the church, and its implications thought out more clearly than has yet been attempted. The real forces in the past which tended to develop the religious mind were largely unconscious in their action, and hence, without any systematic control. But the time is past when religious education will take care of itself. We must study facts, means, conditions. Parents and Christian workers must be given clear and helpful teaching on these lines as well as instruction in the Bible. We do not want the ordinary spiritualizing and theorizing, and telling of amusing stories that is usually given, if at all, as a side issue, with an especial appeal to the primary worker. The church needs the *same scholarly instruction* in the dynamics of child-development, of child-character, and its relation to religious growth that it gets in problems of biblical literature and interpretation or in the general questions that concern the mature Christian life. To most people, a child is a child, and that is about all there is to say about it. There is little comprehension of the difference between an infant of one year old and one of six, except as to size and language ability, or, perhaps, that some are good and some are bad. President Roosevelt is said to have told his children that there are only two kinds of boys at school, good boys and bad boys. Now, this classification is an excellent one for a schoolboy, but the adult who can discriminate no further than this, unless instinct supplements his lack of knowledge, is ill-prepared to handle children. Of the nature of character and of the forces which contribute to religious development, people, supposedly intelligent, have the vaguest notions, and these often absolutely incorrect.

As to practical procedure, it should be recognized, first of all, that the courses of instruction needed will not be able to furnish brief pedagogical maxims for securing religious development, such as might be adduced for learning the multiplication table or the rules of grammar. But they should make clear to start with the difference between the formal and the informal educative agencies, and the peculiar importance of the latter. In the working out of this side, we shall have to go back to the home, not only for our principles, but also for the most important phases of the process. It is significant that many great educational reformers in recent times have sought in home life the principles of a truer public education. A hundred years ago, Pestalozzi said, "If public education is to have any value, it must imitate the means which make the merit of domestic education." Today we are going to the home to find the true attitude of the learner, his motives, the ways in which he is controlled, the real meaning of interest. The characteristics of domestic education which make it merit our attention, are such as these: It is *unconscious* and *informal* in the well regulated home. The things which are to be learned usually have a peculiar immediacy of appeal. Then there is the emotional setting of love and mutual helpfulness, and the context of activity, in which everything to be learned is presented. This atmosphere is the prime agency in religious education. All formal instruction in religious matters is of trifling moment as compared with it. In a normal home the child takes in religion as the air he breathes, and of course just as unconsciously. The merit of the whole thing is its directness of appeal. He should think religious thoughts, and act from religious motives in as much a matter of course way as he takes his food and drink. The peculiar value of it all,

however, disappears the moment he feels these matters imposed upon him, or as requirements.

We can get at the matter most effectively, perhaps, by giving to parents and Sunday-school workers definite, concrete illustrations of how to proceed. The whole problem is not that of telling children this or that, but of putting them into situations which shall demand of them certain types of action, certain responses. How to surround the child with the most healthful ideals, to call forth the best motives and crowd into the background the lower ones, how to utilize to the best advantage the power of the example furnished by adults, in fine, how to furnish stimuli which will incite to desirable activity and avoid those which will produce undesirable action, all this must be effectively illustrated, and persistently brought home to the parent, making clear to him, above all, that there is absolutely no substitute for it in effective child training. In other words, that character is produced not by talking to the child about it, but by providing the atmosphere which is favorable to it, the stimuli which tend to excite it, and the repeated opportunity to practice it.

SCENE NEAR A WINNEBAGO COUNTY SCHOOL HOUSE.

THE EDUCATIONAL UPLIFT FOR THE COUNTRY CHILD.

By O. J. Kern, County Superintendent of Schools, Rockford, Ill.

The country child is entitled to every whit as good an educational opportunity as that enjoyed by the most favored city child attending the public school. The country school should not be the same kind of school as the city school. There is a difference of environment that must be considered. Many farmers, feeling that the country district school does not furnish satisfactory training for their children, are moving to the cities to be under the influence of better educational advantages. Some of them complain that the city school educates the boy away from the farm. A moment's reflection is sufficient to realize that the city school is for the city child, with a course of study suited to an environment in which the city child must earn a living. It is not expected that a city high school will teach the child from the farm about things relating to the farm and the activities of country life. The city child who, after leaving school, works in a counting room, store or factory does not need to know about the care and composition of the soil, rotation of crops, breeding and selection of animals and plants, feeding standard for stock, etc. But the country boy who expects to be a farmer must know about these things if he expects to be numbered among the successful farmers of his day.

Let us give the country school all the credit possible for its great work of the past and welcome its future usefulness. But there is room for great improvement to meet the new conditions of life. The telephone, trolley line, free delivery mail, are ushering in a new era for country life. These things must touch the educational as well as the social and financial interests of the farmer. The improvement of the country school must keep pace with the improvement of farm machinery and the wonderful discoveries in the domain of the New Agriculture.

A New Age for the Farm.

I spent nearly two months at the Louisiana Purchase Exposition, in 1904, trying to find out what is being done in the interests of higher education for the farmer, as shown in the exhibits of the experiment station work of the United States government and the work of the various state colleges of agriculture. This display in the Palace of Education, supplemented with a study of the farm products and improved farm machinery in the Agricultural, Horticultural and various other buildings at St. Louis, show that a marvelous work is being done in the interests of higher education for the farmer. I tried, also, to find out what is being done to improve the country school, as shown in the various state educational exhibits. And it seems to me that the improvement of the country school, if considered carefully in all its relations, is the greatest educational problem of the century. Here is a field for original work, an opportunity to do in an educational way what has never been done before. He who enters upon this task must have patience, courage, enthusiasm, and a genius for hard work.

The Beauty in Country Life.

The first educational uplift that is coming to the country child is the new ideal being created with reference to the school house and grounds. This spiritualizing force that will result in more attractive farms and comfortable homes, with better reading matter for the country home, has its beginning in the improvement of the material environment of the country school. The movement to plant trees, flowers, shrubs and vines in the school yard, will make the school premises attractive and serve to quicken the children to the possibilities in the way of making country life more attractive. A new ideal with reference to the country home is created. The child becomes a part of the great forestry movement sweeping over the country, and it is a great thing to do to train our country children to plant, care for and protect the trees.

The country child is entitled to the enjoyment of good art, music and literature. Millionaires are building art galleries and libraries for city children, but who is doing a like service for the children living in the fields? It is a hopeful sign when the reading table, covered with good magazines and books, is found in the country school room. The country library movement in its relation to the country school should put the pupil in touch with books that show the beauty and worth of country life. There should be the best books obtainable on soil, animal and plant life; books that reveal the wonderful possibilities of the new agriculture. And if the country school has a teacher who can inspire the child to read good literature after school days are over, then the importance of the district school library as a factor in the educational uplift of the country child can hardly be overestimated. All this, with the works of art going into

school rooms, will tend to spiritualize agriculture and will contribute to the American uplift in national life and, instead of emphasizing the mere money-getting, will point the way to the wise expenditure of the dollar for those things that will contribute to a more complete life.

Relate School Work to Daily Life.

The second educational uplift for the country child is to make the training in the country school more practical, more related to the life of the child on the farm. The things surrounding the child on the farm should be utilized in a system of training that will result in greater efficiency for the boy and girl who expect to remain on the farm. The course of study for the country child should not be taken from the curriculum of a city school.

In this day of enrichment of courses of study for schools surely the course of study for the country school should be enriched with a study of the things and activities of country life. It should be flavored with the best of farm interests. This enrichment of the course of study of the country school is receiving a great deal of attention everywhere. Last year $10,000,000 was spent by the United States and the various states in the interests of higher education for the American farmer. But why continue to neglect the possibilities in the way of elementary instruction in the fundamental principles of agriculture in the country school where 85 per cent of the country children get their only education so far as books are concerned?

Character of the Modern School.

Prof. Hanus, of Harvard University, in his new book entitled "A Modern School," says: "The education demanded by democratic society in modern times must be a preparation for active life. Now, the only real preparation for life's duties, opportunities and privileges is participation in them so far as they can be rendered intelligible, interesting and accessible to children and youth of school age; and hence, the first duty of all education is to provide participation as fully and as freely as possible. From the beginning, such an education cannot be limited to the school arts—reading, writing, ciphering. It must acquaint the pupil with the material and social environment in order that every avenue of knowledge may be opened to him, and every incipient power receive appropriate cultivation. Any other course is a postponement of education, not education. Such a postponement is a permanent loss to the individual and to society. It is a perversion of opportunity, and an economic waste."

Why should not the country school of the future make the country child acquainted with the material and social environment surrounding him? And in studying agriculture, let the country child participate in investigations with reference to soil, animal and plant life. And to make these investigations of real, practical value part of the school grounds should be utilized as a school garden. The children must do things and watch things growing. It is not expected that the teacher must take the pupils to a forty-acre field and experiment with gang plows, disks and reapers. But the children should receive experimental instruction with reference to the preparation of the seed bed, the proper depth of planting seeds, the treatment of the soil to conserve the moisture, the proper time of harvesting, the treatment of plants to remove injurious insects, etc. All this time the children should be encouraged to observe what farmers are doing in the district. Good reference books and the bulletins of the experiment station should be in the district school library.

The Country High School and Consolidation of Country Schools.

[See cuts of consolidated school on page 502.]

The third factor contributing to the educational uplift of the country child is the consolidation of country schools, and thus affording high school privileges to all the country children. A union of several small, poorly-taught country schools will secure greater efficiency in school administration and a more economical use of public money. Such an organization will secure better teachers, trained teachers, for the country children. It will contribute to the social life of the country people. It is not desirable for the future of country life that the best blood continue to leave the farm and go to the city. By consolidation the best schools in the world may be out in the fields. The country high school, with its laboratory, experimental gardens, manual training and domestic arts, along the line of farm activities and country home interests, is one of the great practical possibilities for the country child.

The last fifteen or twenty years have witnessed great advancement in the educational interests of the towns and cities. Large sums of money have been expended for material equipment in the way of better buildings, laboratories, libraries, manual training, etc. Superintendents and teachers in cities have become more efficient and are better paid. A strong effort has been made to adjust the course of study to practical conditions of life. Business courses have been introduced into the city high school, and the general public seems to manifest a deeper interest in the entire educational machinery.

In the development of our national life the time has now come to improve the country school. There is a greater public interest in this part of the educational field too long neglected. This interest must increase. There is no educational officer that has the opportunity as has the county superintendent of schools. For the country school there must be created a new educational ideal. The farmer must be met on his own ground, and the reasons must appeal to him from his own point of view. The hardest of all educational problems is to reach the average farmer and genuinely enlist his active co-operation in the betterment of school facilities for his children. The great farmers' institute movement with the agricultural college from above are doing a great work. It remains for some one to tell us how to organize the forces possible in the country school and through the school reach the great mass of country people untouched by other educational agencies, as the farmers' institute and the experiment station.

The country school should not only be a preparation for life, but it should be life. And such questions as Agriculture in the District School, Agricultural College Extension Work, Farmers' Boys' Experiment Clubs, the Co-operation of the Farmers' Institute and the Country School, Educational Excursions to the State College of Agriculture, District School Traveling Libraries, Beautifying School Houses and Grounds, School Gardens, Better Teachers and Better Salaries for Country Teachers, and Consolidation of Country Schools, are contributing to the educational uplift of the country child.

"THE PROBLEM OF THE RURAL SCHOOL."

By Fassett A. Cotton, State Superintendent of Schools, Indianapolis, Ind.

The Real Meaning of Education.

There never was a time when the demand was so strong for the education and training of the entire individual as it is today. There is no less demand for culture and scholarship, in the broadest meaning of the terms, but there is more demand for education that will meet the practical needs of life. It is a demand for training that will help the boy and girl use themselves skillfully in their life work. It is not a demand for the direct teaching of trades so much as it is a call for the utilization of common experiences. Of the thirty-two million bread-winners in this country, some thirty million must work with the hands. It is apparent, therefore, that the problem of education is industrial as well as academic. It must exalt the dignity of labor; it must teach habits of industry; it must give ability to apply one's self to the problem in hand; it must meet the demand

for accurate, skillful work. Education has been too academic—that is, it has held too closely to the text-book, and has shut the door to nature and to life. There has been too much instruction, and not enough construction; too much "take" and not enough "give" on the part of the pupil; too much imitation and not enough creation; too much head and not enough hand and heart training. Now that educators are beginning to see the problem and are trying to solve it, it is not proposed to do any less head work—that is, not any less thinking—but it is proposed to do more hand work to supplement the head. It is not proposed to make the amount of head work less, but to make the work more intense, so that it may be done in much less time. This can be done by making the work more concrete; by making it more interesting; by appealing to more centers. The great phases of education by which this larger work is to be accomplished are kindergartens, manual and industrial training in towns and cities and agriculture in the country.

Educational reform seems to begin at the top of the system instead of at the bottom, where it should begin. It seems to be introduced into city systems first, then into towns, and after a long time it comes to the rural school. It is the rule for the rural schools to have the poorest buildings, the worst equipment, the shortest terms, and the poorest paid teachers. Higher institutions of learning, cities and towns are served first, and if anything is left the country gets it. The time has come when this order must be reversed or at least when all interests must be put upon the same plane. The rural schools must have a chance. These are the schools of the people, and a very large per cent of the people never have any other school advantages. To these schools special advantages and special taxes must be given, and at once. The duty of the people is imperative. The present tendency toward centralization is bringing these things to some communities, but this reform is too slow. It will be many years before all the townships can have centralization. The boys and girls on the farm have a right to the best there is in education. Better schoolhouses with better sanitary conditions; better equipment in the way of books and maps and pictures and furniture; terms of school equal in length to the terms in cities and towns; better prepared teachers with longer tenure and better salaries are some of the things that are imperative.

Three Great Forward Movements.

The three great forward movements in the interest of the country school, the movements in the campaign for an equality of educational privilege for the country child, are:

1st. Improvement of the Educational Plant. That is, the schoolhouse at the crossroads shall be as well fitted for the purpose intended as is the most modern city school building. It shall be provided with the necessary apparatus for the doing of the best work. The grounds shall be neat and attractive, making this place the most beautiful in all the countryside. Hence, the outdoor art movement for trees, flowers, vines, shrubbery and school gardens. Also the indoor art movement for tinted walls, harmonious colors in furnishings, choice pictures and casts, and neat library cases filled with good books. These are the country child's rights.

2d. Enrichment of the Course of Study. That the country child shall be put into sympathetic and intelligent relation to his environment. The country school studies shall relate more to the life of the child. In an elementary way (quite elementary for a while) the scientific discoveries in the domain of the new agriculture, with reference to soil, plant and animal life, shall receive some attention for the older pupils at least. Our agricultural colleges and experiment stations are discovering valuable information for the farmer. These discoveries will greatly modify farm work and country life when the great mass of farmers appreciate their value. And the time for this appreciation to begin is when the future farmer is a child at school. This kind of training for real life will demand and secure better teachers. All these things also are the country child's rights.

In the rural school the dominant interest of the rural community must be the key to the school problem. Agriculture, in one form or another, is the dominant interest and occupation of rural life. It is the common topic of conversation. It is the thing in life that the children hear and know most about, and hence, it is the logical basis of interpretation for them. From it illustrations must be drawn in all subjects in the school. In language work it can furnish the experience to be clothed in words. In arithmetic it can always furnish actual dates for practical problems. In geography it is rich in earth facts. As a mere means in school work a knowledge of the agricultural interests of the community is indispensable. But it can be put to larger use than this. If the teacher, in using agriculture as a means in his teaching, knows enough about the industry to put his work upon a scientific basis, so much the better. While the end of all school work is to make men and women, if in making men and women it makes better farmers, so much the better. But it should be remembered that the end is not to make farmers or to teach agriculture as such; but it is to make men and women through the use of this great industry, which is nearest and most practical; and the utility side of education must never be forgotten. It is well enough to talk about high ideals, but there is a bread-and-butter side of life, and high ideals are much more easily maintained upon full than upon empty stomachs. If the teacher can show what industry, application and brains can accomplish in agriculture, it is an easy step to a general application of these qualities. And if in such work there shall develop an interest in farming that shall serve to keep the boys and the girls on the farm, so much the better for the community. Let no one argue that the average teacher doesn't know enough to do this. Then he isn't fitted to teach a rural school. Let no one argue that it is not the province of the school to teach agriculture. As such, no. But the teacher who does not understand agriculture sufficiently to use it in his school work and even to teach some phases of it scientifically isn't fitted to teach a district school.

3d. The Consolidation of Country Schools. This is a more efficient organization and administration of country school interests to decrease educational waste and increase the power of the country child for good. This takes the country high school to the fields and supplies the connecting link between the farm and the college of agriculture. The country child has a right to secondary education without the necessity of leaving the farm home to get it.

The Ideal.

In Indiana, with the township as the unit of our school system, the ideal condition is a complete central school in each township, to which all the children shall go. It should have a kindergarten, the eight grades, and a high school with a four-years' course. It should have complete, well-equipped, modern buildings. Here should be located the township library, which should contain books selected with the view of meeting the demands of the community, and which should have arrangements for distributing the books by means of transportation hacks and the free delivery mail system. It should have a small farm, equipped for scientific elementary nature study or agriculture. It should have manual training departments for boys and girls. It should be in session at least eight months in the year, and should be the center of the community interests of the township. Finally, it should have for teachers the best prepared men and women, who have chosen teaching as their life work, who shall live in the community, and who shall be paid respectable salaries.

In Indiana there are some townships with complete systems that carry the children to and from school in transpor-

tation wagons. In one township recently visited there were nearly three hundred children, and nine wagons were used in transportation. It ought to be easy to estimate the relative cost of the old way and the new way. If the new way should cost more in money at first, which is doubtful, its larger advantages for pupils and patrons ought to outweigh any possible argument for the old. The school center easily becomes the center of all township interests, and all meetings of the people should be held here. The school hall or chapel should be the public hall for all township meetings, and there everything pertaining to the public welfare should be discussed. Here should be held lecture courses, musical programs and all kinds of meetings for the education of the people. With this kind of an awakening more importance than ever will attach to the central school and the people can be depended upon to demand such a school in each township when they understand its larger advantages to the pupils and the community.

While dedicating a township consolidated graded high school recently, the writer found a condition which approaches very nearly the ideal. Here the superintendent is also superintendent of the Sunday-school, is leader and teacher of a band, which he organized in the Epworth League, and of an orchestra composed of students of the high school. He has established manual training, and conducts classes in music and drawing. He owns a home in the town and has the interests, not only of the students, but of the community, at heart, and is making its welfare his work.

STATISTICS.

The following statistics recently collected will show the actual status of this problem better than any discussion:

1.	Number schools with five pupils or fewer.....	49
2.	Number schools between five and ten pupils.....	286
3.	Number schools between ten and fifteen pupils.....	1,090
4.	Number schools between fifteen and twenty pupils..	1,932

CONSOLIDATION.

1.	Number schools abandoned	699
2.	Number consolidated schools	280
3.	Number wagons used in transporting children.....	484
4.	Number children transported	8,312
5.	Cost of transportation per day.....$824.85	
6.	Number of townships in which roads are suitable for transportation	659
7.	After a fair trial, are the people in favor of transportation? Forty-three counties answer "yes;" nine counties answer "no;" forty counties answer not sufficiently tried to determine.	

Through township consolidation, then, it looks as though the rural schools might come into their own, and equal educational advantages might be secured for the children of town and country.

"And so the battle is fairly on. Of the final outcome there is no doubt. But victory, complete victory, will not be won without great effort and sacrifice. The hardest of all educational problems is to reach the average farmer and to enlist his active coöperation for the betterment of the country school. He who enters upon this work must have courage, patience, enthusiasm, tireless energy and a genius for hard work. However, this is true of any cause that is really worth while."

FRANCIS W. PARKER SCHOOL.

By Flora J. Cooke, *Principal.*

The formation of character, and not the acquisition of knowledge, as an end in itself is the chief purpose of the school—a purpose which the home and the school should pursue together, in close coöperation with each other. Neither can do, separately, all that should be done for the child, since each has many opportunities peculiarly its own.

Especially true is this in connection with what may be called community life. In his maturity the individual sustains to the complex society of which he is a part, relations which are foreshadowed in his relations to his school and playmates. During the early years, therefore, when the child is most subject to impression and influence, the school should be made a direct means of inculcating the social virtues of truthfulness, fidelity, courage, forbearance, helpfulness, a spirit of coöperation and, generally, considerate feeling for others—virtues of real importance in all departments of practical life, upon the inspiration of which must in large measure depend the success of democratic institutions. The teacher, by the exercise of skill and watchfulness and tact, may lead the child into the right relation to his environment; and it is believed that unless this be accomplished, in no true sense can the school work be deemed successful.

But the undoubted social opportunity afforded by the aggregation of children in school brings with it no solution of the old problem: How best may the school instruct the pupil in the field of practical knowledge and at the same time develop such moral and intellectual traits as directness and accuracy, attention, power of sustained concentration, punctuality, industry and perseverance?

In the first place, in order to preserve the individuality of the children and to enable this individuality to express itself most variously, and thus to provide a richer life for the child, special attention is given to each pupil in the effort to make him capable of the largest measure of physical, mental and moral growth. That is to say, the unit is the single pupil, not the class; work is adapted to each child according to his own actual needs and powers—not to the "average" child of the grade or group. Tasks are not prescribed for the mass, regardless of the special needs of the several individuals composing the mass. And in order that this work may be properly done it is essential that there be close sympathy and coöperation between the parent and the teacher. Each can help the other and the two must work constantly together toward a common end in order to secure the best results.

In the second place, appealing to the experience of adult life, the Francis W. Parker School stands for the proposition that work to be really profitable need not be irksome, but, on the contrary, where interest is stimulated, habits of attention and industry are more easily formed and are more enduring than where the reluctant mind is urged to tasks, the uses of which are not understood.

This does not mean that the distinction between work and play is to be confused. The same positive and sustained effort, the same persistence, determination and concentration—and the development of these qualities is essential in education—are required by the child in his work as by the adult in his; the incentive of interest is felt by each, not as turning work into play, but as making work pleasant. The characteristics and uses of recreative play are quite different, and the school constantly employs play in its proper place for the development of the child's energies.

The school is equipped for woodwork, metal work, machine work, clay modeling, textile work, printing and book-binding. The pupils receive training in various forms of hand work, from the kindergarten through the high school, since it is believed that through contact with realities in manual occupations demanding self-direction, concentration and skill, a development results which could not otherwise be attained.

In short, the child's education in knowledge follows the lines of his experience and concerns itself with the life with which he finds himself in contact, both in and out of school; and as this life touches many fields of knowledge, so his work in school concerns itself with many subjects—those taught of old in schools and the great field of nature besides. And yet the work need not be diffuse though the subjects of study be many, for they are all treated not as *disjecta membra* of knowledge but (as they appear to the child) in their relations to one another, all connected and coördinated, many parts, making a single sum of knowledge—one consistent whole, serving the purposes of its possessor—not a dead, inorganic mass of facts.

THE FRANCIS W. PARKER SCHOOL, CHICAGO.

The real motive of the school work is thus seen to be not the acquisition of knowledge to be gained from books as an end in itself, but distinctly as one means to an end. It would be a great mistake, however, to suppose that the value of knowledge and the usefulness of books are underestimated. Nothing of the kind is true. On the contrary, every step in education should lead back to the fountain-head of knowledge, and a comprehensive library is a feature of the school; familiar acquaintance with books and the ability to use them are practical advantages upon which due emphasis is placed; but the printed page is not regarded as matter to be learned by rote.

Fully recognizing the universal law of natural consequences which applies to all conduct, good or evil, this school rejects such artificial incentives to effort as prizes and the marking system, believing that these emphasize distinctions which ought to receive no formal recognition; that they are insidiously dangerous methods of cultivating selfish disposition; that they foster unreal motives, furnish no true standard for measuring attainments, and hinder rather than assist a discriminating judgment as to whether the school life is doing what it should do for the individual pupil; finally, that they seriously compromise the principle of coöperation among the members of the school community—a principle which lies at the very foundation of the work of this school. The motive of effort will be, it is hoped, not selfish emulation, but the desire to be useful in school and in later years. Coöperation and helpfulness on the part of each child toward all the members of his own small community are the characteristics of the spirit which this school strives to foster. And no device by which the individual is taught to compare his attainments with those of his neighbor to the latter's disparagement, and by which the gain of one individual is made the loss of another is deemed in harmony with the plan of this school.

The soundness and worth of the ideas and principles in education above set forth have, it is believed, been demonstrated. Their value finds expression not less in moral character than in intellectual power; for by the natural methods which have been indicated the pupil acquires a marked capacity for mental achievement. His logical faculty becomes accurate and thorough, his mind more alert, his perceptions keener and his intellectual efficiency far greater than when his school work is conducted in a way which does not strongly appeal to his interest or stimulate his mental energy.

The school is located on Webster Avenue, near North Park Avenue, one-half block from Lincoln Park, in close proximity to its zoological collections and greenhouses and to the Academy of Sciences. The building, which with its equipment cost between $60,000 and $70,000, is 68 feet by 135 feet.

LIFE AT THE STATE UNIVERSITIES.

T. J. Burrill, Ph.D., Vice-President University of Illinois.

The State University has abundantly justified itself on the score of instruction. The ample facilities always provided, the liberal choice of studies commonly offered, and the number and ability of the members of the faculties, have made the universities founded and supported by the various states of the Union known and read of all men as successful and rapidly growing centers of educational activity and efficiency. This growth has been equalled in no other collegiate institutions except in a few recently founded or enlarged and most generously endowed. These latter partake rather of the character of the state-endowed schools than of the usually privately supported college in their liberal furnishing and wide courses of instruction, and also in the inevitable course of things in regard to the daily life and engendered habits of the students.

Contrasted with these there is the more common type of private or denominational college, housed in one building or at most in a few buildings of modest dimensions, containing a chapel, a library, something of a museum, a chemical laboratory, and the necessary offices and recitation or lecture rooms. The number of students is perhaps 300 instead of 3,000 in the other case, and the instructors are counted by tens, not by hundreds. The curriculum is necessarily restricted and the required economy of teaching permits comparatively little choice of subjects by students. Technical subjects, like engineering, cannot be adequately taught and are best omitted

entirely. Even the natural sciences are too often very improperly presented owing to want of facilities and teaching possibilities. The traditional courses in languages, mathematics, and philosophy fare better, and really admirable work may be done in these and similar subjects by devoted and influential instructors.

This kind of college has been immensely important in the educational history of our country, and its usefulness is not yet outgrown. But they have had, and especially do now have, limitations which absolutely prevent them from meeting all the requirements of modern institutions. So-called classical education is still desirable, but the avenues of modern life open widely in many directions to young men and young women who have other kinds of scholastic training who have and could have little interest in these time-honored instruments of mental discipline. Whatever the truth is here, there is no doubt about the abundant demand for the numerous lines of educational opportunity offered by the modern state university, which demand cannot be otherwise met than by these richly supported institutions. Their phenomenal growth itself testifies to their instructional success. They fill in this respect a necessary place at the head of our great systems of public instruction, and fill it satisfactorily so far as their direct work is concerned.

What is the case in regard to the general influence upon life and character? Do the students of the state universities complete their courses of instruction so as to become expert in different vocations without chance or tendency to develop in general mentality and spirituality? Are the influences favorable for the establishment of desired character and for the formation of high ideals of life?

These are very important questions. Expertness, skill, professional information, even erudition and scholarly achievement may be gained without corresponding development in nobility of purpose, and without the acquirement of ideals which make and mark the man or the woman as such high above the competent artisan or the successful professional practitioner. The one need not be sacrificed for the other, ought not to be sacrificed. Is there a tendency in the state institutions to do this? They are sometimes called godless institutions, but by those mainly whose business or prejudices rather than unbiased investigations prompt the utterance. They are said to lack the family characteristics of the smaller institutions in which all individuals are known by all others, and in which the association of professors and students are supposed to be more intimate, with more personal influence upon the part of the former.

Whether godless or not, in the sense in which the term is used, depends rather upon the personnel of the institution than upon the financial foundations. It is a significant fact that there has recently developed more voluntary study of the Bible and of the various phases of religious doctrine in or connected with certain of the state universities than ever has been known in the ordinary denominational colleges. This can be supported by statistics which are powerfully convincing. The cause is not because these universities are supported by the state, though existing freedom may be stimulating in that direction; but because of special conditions and special personal influences. It is now a matter of common knowledge that in the institutions of the middle west there is no such activity otherwise than in connection with the Young Men's Christian Associations as there is in the leading state universities. The percentage of membership compared with the total attendance may or may not be larger in the latter, but the organizations of largest membership are decidedly in these schools, and the things by which accomplishment is shown emphatically favor them. Here is a card before me giving a recent compilation of such data at the Young Men's Christian Association membership attendance at meetings, professed conversions, men in Bible classes, men in mission study, money raised, buildings erected, students helped to employment, etc., in a large number of colleges and universities in the states of the middle west; and the showing in this respect for the state universities as compared with the others puts them in the lead. Just why this is true cannot be certainly explained, but that special local conditions might easily account for it is reasonable enough. There is nothing inherent in the state-supported institution to prevent it. There is no reason why it may not easily be true.

The daily chapel assembly has for the most part been given up in the larger state universities, while it is more often continued in the smaller institutions. This difference in administration springs not so much from the matters of organization and support as from conditions. It is one thing to assemble the whole body of students when this body is comparatively small, and especially when the daily program of studies is easily arranged, and quite another thing when for the latter the hours of the day are always too few, and when existing complexities make necessary the use of all available ingenuity for the arrangement of the various lecture, laboratory, experiment, recreation, etc., periods. In other words, an assembly of a family at any set time of the day is a decidedly different thing from a similar meeting by the population of a town. One may be practicable, the other is not. But what of the daily chapel? Does it ordinarily mean much in the *morale* of the student body? Sometimes it does. It often does not. The compulsory college chapel has little to commend it as an educational factor, for its influence, when this exists, tends two ways, towards the good and towards the bad—always toward the latter when not strongly the other way. If the state university no longer compels students to assemble for prayers each day this need not be taken to mean that spiritual and religious influences are waning or non-existing.

It is said that, where restrictions are not closely made, young people spend too much time and strength in frivolities and in social dissipations, and commonly the rules of conduct are not so well drawn and not so faithfully administered in the large state schools. This may be true at least as applied to many minor matters. If true, does it necessarily mean that strength and virility of character is best developed by laws and police powers. The flagrant evils of society are looked after as effectively in the presence of the larger number of individuals as well or better than when few are associated. In connection with the institution best known to me, with its three thousand students, no one of them can frequent saloons without being detected and speedily brought to task. So with other infractions of good order or moral law. But concerning questions of attendance upon church, the kind of social amusement participated in, the time for retiring at night, etc., attempted results are reached otherwise than through formal law and its enforcement. There is much freedom within very general prescriptions. While some fall, there is very little tendency "to go to the bad." When fully engaged with their proper work, as students of these state universities must usually be, there is not much fear that they will go widely wrong morally. In this reference is not made to an occasional fracas, an account of which, through newspaper coloring, appears to show unpardonable depths of depravity, when it is really nothing more than youthful ebullition of spirit.

My observation and experience are entirely at fault if it is not true that with such young people as commonly attend our larger universities, the inspirations and higher influences growing out of the larger numbers, with their more divergent methods, purposes, and abilities, more than offset any reasonable fear of moral danger; and the general tendency is to the side of order, purity, uprightness, strength of character, virility of manhood, and of real if not formal righteousness.

If these things be true the state university justifies itself in another way besides that of the high quality of instruction. It cannot yet take the place of the denominational college. These have their own field of usefulness, and there should be no antagonisms, as there can be no real conflict. It is far from my wish to make comparisons which can be considered unfavorable to them.

A Symposium

Will you kindly answer for the Educational Number of UNITY such of the following queries as seem to you important today:

1. What is the purpose of Education? Is it to "help make a living" or "to help live nobly"?
2. Is it the function of the state to educate or merely to see that its citizens are educated and have opportunities for higher education?
3. Is it possible for the state to provide a COMPLETE education?
4. Should ALL schools be subject to government inspection and supervision?
   a. Why license the druggist and plumber for protection of life and not the teacher for maintenance of ethical health?
   b. Why not the same supervision over the granting of degrees in the literary world as in the medical?
5. Is the trend of the times toward the endowed college or the state university?
6. What danger that the endowed college will be influenced in its teachings by its financial obligations and desires?
7. What moral danger in coeducation as found in the non-religious state institutions? Do you favor segregation?
8. What is the chief need and the most hopeful thing in the educational outlook?

FROM THE PRESIDENT OF THE PACIFIC THEOLOGICAL SEMINARY.

1. Both. The supreme purpose to help to live nobly. The subordinate purpose to help in honorably obtaining the means sufficient and suitable to the maintenance of noble living. "Man shall not live by bread alone; but by every word that proceedeth forth out of the mouth of God." The bread-word not the only one, but one, and the fundamental one.

2. Again both. The "see"-ing that its citizens are universally and adequately educated and have opportunities for the higher education must, in my judgment, inevitably involve some form and degree of education by the state.

4. All schools to which the state furnishes funds should be subject to government inspection and to some degree of government supervision.

All three classes should be under some form of licensure or approbation. Not necessarily, however, all of them under the same form or to the same degree. As the damage wrought by druggist and by plumber is obvious and material, it is easily reached, and on the whole can be very generally reached by government control. When, however, we turn to the question as to the constitution of ethical health and ethical harm, and as to the maintenance and protection of ethical health, the question is not altogether simple; it is in fact deeply involved, and the "licensing" of it becomes correspondingly delicate and difficult.

Degrees in the ordinary sense and use are in the literary world little more than ornamental; they tend to adornment. In the medical world the degree is held a serious thing; it goes into the equipment.

5. A difficult question to answer. On the whole, and particularly in the newer parts of the world, it seems to be toward the state university.

6. The danger obviously is, as your question states, that the teaching will be more or less warped in accordance with known interests and preferences of endowers. This is, I think, a matter for experience.

7. Where the scheme of coeducation is complete—that is to say, where coinstruction is duly carried on in coeducation; where women officials and women professors are given a proportionate place and influence—there is no special moral danger in coeducation. On the contrary, as I believe, it tends to moral safety. I do not favor segregation where the condition just referred to is adequately met.

Very truly yours, J. K. McLEAN.

FROM THE PRESIDENT, STATE UNIVERSITY OF MINNESOTA.

In answer to the questions submitted I would say:

1. Both. 2. It is the right and duty of the people to see that the rising generation is educated. Each school district may provide a school, or the whole state, as a larger district, may provide a higher school—a university.

3. Is it possible for anybody to provide a *complete* education?

4. Not necessarily. If schools other than state schools should be found to be subversive of the purposes for which they are supposed to exist, they might properly be placed under government inspection. a. No reason. b. No reason.

5. In some places towards the former and in other places towards the latter.

6. I think it always is so influenced if the person from whom the endowment is received has positive views on public question.

7. a. No special danger. b. No. (Do not favor segregation.)

8. The chief need is to have the great educational tide lift the millions of pupils to higher moral elevation, and perhaps the most hopeful thing is that there are thousands of teachers who realize this need and are doing their best to bring about the desired result. Very truly yours, CYRUS NORTHROP.

YALE UNIVERSITY DIVINITY SCHOOL.

1. The purpose of education is both "to help make a living" and "to help live nobly." A noble life requires a livelihood.

2. The function of the state is "to see that its citizens are educated and have opportunities for higher education," and whenever these privileges are not provided without restriction for all its citizens through other agencies, it is the duty of the state to furnish them.

3. Yes, if by a complete education is meant such as is provided by the school and university system of Germany.

4. I know of no conditions at present calling for such universal governmental inspection and supervision.

a. Because experience shows that such licenses are necessary "for protection of life" in the case of druggists and plumbers, but as far as I am aware, owing to the high character of the members of the teaching profession, experience does not show that licenses "for the maintenance of ethical health," further than they are provided for in teachers' certificates or diplomas, are correspondingly necessary.

b. Because the liability for harm through the improper granting of literary degrees is slight compared with that which may result from the improper granting of medical degrees.

5. Not notably toward one more than the other.

6. This danger is great.

7. I know of none. Segregation I regard as a question of conditions, and I favor it on the whole.

8. "The chief and most hopeful thing in the educational outlook" is the high ethical spirit of the students of our higher institutions, which, as far as the men are concerned, I regard as an improvement over that of my own college days some thirty years ago. Very sincerely yours,

EDWARD L. CURTIS.

DEAN'S OFFICE, COLLEGE OF EDUCATION, UNIVERSITY OF CHICAGO.

I suggest in reference to some of your questions the following:

1. I think it is unfortunate to set up an antithesis between the two ends of education, "to help make a living," and "to live nobly." The purpose of education is training for social efficiency. One element of social efficiency is the ability to make a living. That, however, is not the whole of the matter. General intelligence, power, and character, are quite as indispensible and without these the ability to make a living is of small account. In the educational process the preparation for making a living comes last in the order of time and must be preceded by the development of intelligence, power, and character, which is the work of the high school and college preliminary to the special work of the University and professional school.

2-3-4. The answer to these questions will have to be reached, in my judgment, over the pathway of experience. Such answers cannot be arrived at on general principles, or by drawing inferences from the facts as they exist in European countries.

5. In the Middle West the trend seems to be strongly toward the state universities. In New England it is much more strongly toward the endowed college.

6. I do not know of any facts warranting the conclusion that any danger of this sort is to be seriously apprehended.

7. The state universities with which I am familiar are marked by a very high standard of moral and religious life. There are certain grounds upon which segregation is to be favored, but I do not think upon moral grounds.

Sincerely yours,

NATHANIEL BUTLER.

CONGREGATIONAL HOUSE, BOSTON, MASS.

The essential purpose of education is the formation of character, or to put it in another way, the training of the personality into responsiveness to every proper appeal.

It is proper that the state should furnish every reasonable opportunity for the thorough educating of its citizens.

I do not regard it as incumbent on the state to provide for the higher education of all of its citizens.

I do not believe that government inspection is the best means of obtaining efficiency in education. It is adequate up to a certain point. A government inspection, however, would hardly be of service to such institutions as Yale, or Harvard, or similarly well-equipped universities. State universities, in my judgment, have been successful in proportion to the freedom of management given to thoroughly capable educators.

I do not myself see any decided trend toward the endowed college on the one hand, or the state university on the other. They may exist side by side and each have a vigorous life of its own, as in Wisconsin, Minnesota, or Iowa.

The danger that the endowed college will be influenced in its teachings by its obligations to those who have given it an endowment seems to me very slight indeed. Theoretically it is of importance; practically the danger grows steadily less.

I am myself a graduate of a coeducational institution. I can testify that the value of its relationship in those days far exceeded any danger. I am inclined to think that an ideal adjustment is the segregation of the sexes at a coeducational school into campuses of their own, continuing the relationship of the class room, but surrounding social relationships with the customary social barriers.

The most hopeful element in the educational outlook, as I see it today, is the desire manifested by all classes to enter into the heritage of culture. Great as has been the growth of our educational institutions in the last quarter century I believe that it will be far surpassed in the quarter century to come.

Sincerely yours,

FRANK K. SANDERS.

FROM THE AUTHOR OF "THE PSYCHOLOGY OF RELIGION."

1. I have spent full terms of study along with earnest students in trying to determine the purpose of education, and have to acknowledge that the longer I study upon it the less certain I have become, because the end of education is identical with the end of life, and it is almost impossible to find a single statement that will answer to the practical observer of the considerable mass of humanity. There are probably ends of education instead of an end. These ends arrange themselves naturally in some sort of a hierarchy, with perhaps that of living nobly somewhere near the top of the scale, and too strong insistence upon the most ideal ends of education, I believe, has oftentimes defeated some of the purposes that education might have subserved. It has resulted often in so circumscribing culture as to make it less genuine than it should be and in fostering the tastes of the few as against the highest interests of the masses.

3. The state cannot well stop short of trying to provide a complete education. The most ideal attempt in that direction, to my knowledge, is that which is now being tried in the city of Munich, where the end in view is to give each child in the city that kind of training which shall make it entirely efficient in his trade, no matter what it is, and at the same time to give the highest culture that is possible. The enterprise is, I believe, only about two years old, and it yet remains to be seen with what success such an undertaking can be carried out.

4. There is every reason why the government should determine the culture of the teaching forces and also the standard of requirements which shall be recognized as a liberal education. Degrees have come to mean almost nothing, and it is the business of each state to specify what institution shall give degrees and what shall be the minimum requirements for the earning of them. Many of our normal schools and some of the colleges are doing for culture what the dishonest manufacturers of foods are doing for our foodstuffs. The article they are disposing is very much diluted and, in most instances, with their attempt to bestow a liberal education in about two years, they are measuring it up in about one-half sized tins; for culture is as really a need as meat and vegetables. The persons who dole it out in a dishonest way are doing as much injury as the dishonest manufacturer, and the public is as surely defrauded in the one case as in the other.

5. The trend of our times is toward both the endowed college and the state university, and I suspect they are both here to stay.

6. If the endowed colleges are not being influenced in their teachings by financial obligations, it is because they do not dare do so in the presence of the larger freedom that is given in the unrestricted institutions. Here the need for our influence in this way depends largely upon the culture of the president and other persons in authority in the endowed institutions. If the president is molluscian and many-faced, instead of a straight and genuine scholar, and if he is an artist in what one president has called the sublime art of wriggling, there can be little real help in the endowed college, and I am sure that such a condition often obtains.

7. There are no moral dangers that are not to be found in the co-educational state institutions, but to my knowledge there are none of the moral dangers that are so insistent and threatening in the co-educational institutions, as in those which observe segregation of the sexes. I do not believe that the moral life of either of the sexes is as wholesome when dwelling among themselves as when intermingling. The viciousness which arises during the college years is apt to be the outcome of the breaking out along lower levels of impulses which should find expression in the higher social refinements. I suspect that the safest recipe for the young man who is about to be overcome with temptation is to dress up in his best clothes, summon up his best conversational powers and find occasion to mingle in a social group composed of both young men and young women. The devil likes to tackle people singly, and can never stand publicity. One of the best means of regeneration of society would simply be the establishment here and there of those families where the matchmaking has been done in college, and where the husband and wife can enter equally into the refinements that either enjoy.

8. The chief need in the educational outlook is the consistent effort that is being made to raise the standard of scholarships and of preparation for life occupations, and the most hopeful thing, perhaps, is the fact that industrial and manly activities have become a necessary part of liberal education.

Very cordially yours,

EDWIN D. STARBUCK.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Spelling Reform.

President Roosevelt has given his approval and influence to simplified spelling, so called. At the date of writing no examples of literature are at hand, compiled—shall I say?—in harmony with the published list of three hundred words. But that is natural, since the three hundred, while appearing some time ago, did not receive the sanction of President Roosevelt until this week. Henceforth, we are told, these words are destined to besprinkle the authorized version of public documents emanating from Washington, D. C. It will be interesting to note, however, outside of said official documents, how many of these simplifiers will be in use a year from now.

The present attempt to graft spelling upon a nation has behind it the wealth of Andrew Carnegie, the brains of some thirty educators known as the Simplified Spelling Board, and the authority or President Roosevelt. It is intended by no means that the above division of wealth, brains and authority should be limited to their respective phrases, but this is the combination. The committee issued the list of 300 words in June, Andrew Carnegie previously announcing that he would be financially responsible for the expense of the simplifying process. President Roosevelt's action in adopting the list for government use is what now forces the action of the committee upon the public. It is a fact that the English language is chaotic in its spelling. Seemingly the committee does not desire a revolution in spelling, but a forced evolution, so as to fit English to take the place of a world language. Opinions will differ as to how English should evolve. Brander Matthews, of Columbia University, heads the committee giving us the list. Words that appear curious in it are comparatively few. I worked a number of years ago upon a newspaper in New England where uniq was used for unique, together with other wording in accord with the present movement. Certain reforms in spelling will come about, not because of the committee's action, but because they are already taking place. Committees, even when backed by presidents, cannot change custom outright. Nor is it probable that custom is expected by anyone to be so changed in this instance. Custom is to be influenced—if possible. The English language is to be trained in the way it should spell, as decided by Andrew Carnegie, the Simplified Spelling Committee and President Roosevelt.

The Open Church.

With September many ministers will return to their pulpits and again it will be the open church instead of the closed church. The open or the closed church has issues at stake fully as important as the open or the closed shop. The Protestant churches must answer to the charge of the closed church. As Unitarians are particularly prone to shut their churches in the summer, a symposium upon the question in *The New Unitarian* is especially interesting, containing as it does the opinions of leading Unitarian ministers. The reply of Rev. Minot O. Simons, of Unity Church, Cleveland, puts the situation as follows:

"As to the summer closing of our churches, I am unable at present to give an unqualified approval or disapproval. The matter is complicated, there are good reasons on both sides, and, unless we see a great light, most of us will continue to do what we have to do, close the church and go away, whether we like it or not.

"The minister needs a vacation. Many families are away. There is a let-down in church work. A satisfactory supply is hard to get and the summer services become a drag upon those conscientious people who feel obliged to go because the church is open. Summer services considerably increase the church expense and it is a fair question if added expense is worth while. The people themselves enjoy the summer freedom from church duties, and come back with added zest.

"Yet, when all this and more is said, I always feel sorry to close the church, especially for two months. I need the two months, but there are some people at home who need the church, and in cases of bereavement it is a relief to the family to have a minister of their own church. But the services must always be worth while, and not a makeshift, else the cause of the church will suffer, and until I can see a way to have such attractive services, I shall reluctantly close the church."

In Chicago this summer I have found Evangelical churches seating perhaps 1,000 with congregations of less than 100. There are certainly two sides concerning the wisdom of keeping city churches, at least, open during the summer months. Each denomination, however, where there are several churches might well be represented by one open church. After all, it is a question for the individual church or group of churches.

Postal Saving Banks.

The public, or at least a portion of it, wants postal savings banks. There is no doubt but what if these institutions are really desired by the people that they will speedily be forthcoming. Talk about the banks opposing such legislation may or may not be true. It is probable that the banks are not enthusiastic over the proposition, but they can hardly prevent action and perhaps will not even oppose it. Postal banks would not pay as high a rate of interest as the present banks. Competition between the postal and the present banks would come about in the attractiveness of government banks through their absolute safety. They would also reach depositors who are not secured by the present banks. The postal savings bank will follow the postoffice, and wherever there is a postoffice there will be a government banking center. Let the postal savings banks be established.

Cuba.

Affairs in Cuba will be watched with interest. Talk of the annexation of Cuba to the United States is naturally in the air. Meanwhile President Palma is said to be seeking an agreement with the revolutionists and the rebel force is announced as close to Havana. The conditions offer possibilities for far-reaching results.

Agrarian Relief.

The Russian government, without awaiting the expected parliament meeting in March, is to attempt a settlement of the land question. The bureaucracy will sell to the peasants about twenty millions of workable land. It is to be doubted if the bureaucracy may legally sell this land without consulting the douma. But the peasants want land, and the bureaucracy wants the confidence of the peasants to insure a submissive douma when the coming elections are held. It is declared that there are thirty-eight millions of peasants who await land, and that some two hundred millions of acres will be necessary to satisfy the demand. This move of the Russian government seems an offering of the crumbs and a withholding of the loaf. Meanwhile bills for popular instruction and the like are being prepared by the government to present to the incoming douma. It remains to be seen if 10 per cent of the land they need will calm the pleasants and result in a pliable douma. In their eagerness for the crumbs will the peasants forget the loaf?

Bomb Throwing.

We have books upon many subjects, and it evidently remains for some Russian to write concerning the art of bomb throwing. Now, might in the shape of a bomb does not make right, and however one may sympathize with the struggle of the Russian masses for liberty, one is repelled by the wholesale or individual slaughter by the bomb thrower. Four terrorists attempted to kill Prime Minister Stolypin, and it resulted in the murder of 28, with 50 injured. This is not helping the cause of the people in Russia. The Russian government will immediately give the thumb-screws another turn and can keep them on longer than it could if it had to deal with men instead of assassins. One certainly recognizes, at least in part, the provocations of the terrorists. We may talk of snap judgment given at a distance, but murder is murder, in America or Russia. General Min has just been killed, and other attempts to slay government officials are reported. All this means that innocent peasants will suffer for the acts of the assassins.

The Free Pass.

The free railway pass has all but vanished, as the new interstate commerce law went into effect last Tuesday and practically abolishes it. A factor for graft in American public life hereby becomes no more. Excepting in a few instances passes will not be granted. Railways are largely responsible for this legislation, though political and social reformers will welcome it. The law pertains to interstate traffic only, but a number of states have forbidden the use of passes, and more will follow their example, in all probability. In the language of the revised version spelling—the pass is past, the pass is mist. F. A. W.

The call of Dr. Porter to be pastor of Presbyterian students at Urbana puts Illinois Synod alongside of Michigan and Kansas in handling the "state university problem," which has recently been so impressed upon our church. Ann Arbor, Lawrence and Urbana must, of course, for a while be experiment stations in this work, but before many years there will be palpable results to exhibit in a lessening of the number of young folks who come out of the state universities indifferent to the church, and in an increase of the number—even now by no means inconsiderable—who graduate with a strong grasp on both things new and things old.—*Interior.*

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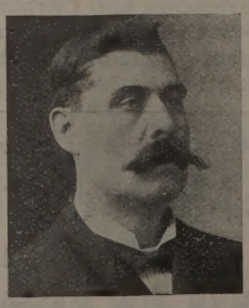

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